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Our Happy Home



*Ultimately, God is the builder
of that place where
his Spirit will dwell.*

[p. 8]

920915 06256
The Rt. Rev. Walter D. Dennis
1047 Amsterdam Ave
New York NY 10025



Loving the Earth

(Second of three parts)

To the Oglala Sioux of the Great Plains of North America, nature was friend and companion. The white man brought with him the concept of “wilderness” to nature and things natural. To the European traders, nature was often seen as something to be bartered — bought and sold, used up and left.

While many Native American Indians entered into trade with white traders, by and large the Indians maintained a relationship with the animal kingdom and the natural world far more sacred than that of the Europeans. Bishop Whipple (mentioned last week) was sensitive to the Indian perspective, and thanks to him and a few other Episcopal missionaries, the Episcopal Church began what continues to be a congenial relationship with Native Americans of several Indian nations.

The Episcopal Church has nourished the lives and faith of many Indian people, but it is equally true that the faith of many an Indian has nourished and enriched the life and worship of the Episcopal Church. We have a good number of Native American priests and several bishops; we have the Diocese of Navajoland and many communicants who have Indian blood in their veins.

There is a reverence brought to worship when Native Americans are present which is sometimes lacking elsewhere. My wife and I have attended church while on vacation at a predominantly Indian parish in Sioux Falls, S.D. The combined joy and solemnity of the Palm Sunday liturgy we experienced there has remained unequalled for us.

How often, though, have we heard the wisdom from the spiritual heritage of the American Indian, a heritage that in many ways might enhance our own tradition? In particular, our relation to the natural world.

Chief Standing Bear said that the Lakota were true naturists, authentic lovers of nature; he said they loved the earth and all the things of the earth. The attachment grew with age: The older the man or woman, the closer to the earth he or she came. The elderly among the Lakota spent their last days and nights literally on the ground, sitting and resting on the soil.

The Great Spirit of the Sioux Indians convened his nation at the velvet-red rocks, the Palisades, in southeast South Dakota. Here the Great Spirit told the tribe that the sacred red rocks were part of their skin. It is this bond — the Great Mystery — between creature and Creator that so enlivens Indian lore and religion and which can still assist us today to explore these same bonds within the context of our own Christian faith.

(The Rev.) TRAVIS DU PRIEST, book editor

CONTENTS

August 16, 1992

Pentecost 10

FEATURES

8 Our Happy Home

by Wayne Ray

God is building a place where his Spirit will dwell.

9 Discovering the Truth

by Rob Slocum

William Porcher DuBose sought a ‘living’ approach to theology. His feast day is August 18.

DEPARTMENTS

3 Letters

6 News

10 Editorials

12 People and Places

ON THE COVER

RNS photo

LETTERS

Direct Ordination

The Viewpoint article, "A Confusing Proposal," by Charles B. King, Jr. [TLC, July 19] makes several statements which indicate a misunderstanding of the implications of direct ordination.

Fr. King comes to the astounding conclusion "that all candidates for one order would have to renounce all future aspirations or divine calls to any other order." Why? There is nothing to prevent a person who was initially called to be a priest from answering a later call to be a deacon.

Fr. King says he performs the deacon's duties in her absence because he is a deacon. The prayer book doesn't agree. The rubrics state: "In the absence of a deacon, these duties may be performed by an assisting priest" (BCP, p. 354); "the Deacon or a Priest reads the Gospel" (BCP, p. 357); "Deacon or other leader" (Prayers of the People, BCP, p. 383); "to the deacon or celebrant" (Offertory, BCP, p. 361); "The Deacon, or the Celebrant, dismisses" (BCP, p. 366).

Fr. King says "the work of the priest or bishop cannot be done in their absence." Nonsense. The priest presently celebrates the Eucharist and does other sacramental acts in the absence of the bishop, who is the principal celebrant within the diocese.

I agree with Fr. King in his concern that, as a practical matter, we are seeing the misuse of lay eucharistic ministers, who are often used to administer Holy Communion while clergy are present. This practice is clearly anti-rubrical, but it is done by far too many bishops and priests, probably under some misguided attempt to "lift up the ministry of the laity." This, of course, confuses lay activity in the chancel with lay ministry to and in the world. However, I see this as a separate problem, and not one related to whether clergy are ordained via a direct system or via a promotion system.

(The Rev.) EDWIN M. COX PENA
Baltimore, Md.

Did It Fit?

While I agree with the Rev. David Cammack [TLC, July 5] that common perceptions of Islam are largely informed by "stereotypical images . . . given by the media," I strongly dis-

agree with his wishful thinking about Islam as a benign force in the world community. I am appalled that a minister of the gospel of Christ would state that "the cultural form of Christianity simply did not fit the cultural forms needed for the people to whom Mohammed was called to bring God's revelation."

Which other human cultures exist that don't need the redemptive work of Christ? What culture has ever existed which did fit Christianity? Did Christianity "simply fit" in pagan Rome, which fought the church with lion and sword for more than a century? Did it "simply fit" the lifestyles and cultures of brutal and barbaric Northern Europe or in today's capitalist America?

Historical and scholarly appeals to the traditional tolerance of Islam are simply not relevant to militant Islam as it exists today. Discrimination, restrictions, or worse, riots and murder, are the lot of Christians in every nation where modern, militant Islam holds sway. Of course, there are millions of

neighborly, tolerant, good-hearted Muslims, but they do not control the current agenda of this "fastest-spreading" religion. It is patronizing and disloyal for secure, comfortable Christians in the West to discount the heroic witness and faith of millions of African and Middle Eastern Christians.

(The Rev.) ERIC COSENTINO
Church of the Divine Love
Montrose, N. Y.

Key Verses

Using the daily lectionary for June 16 and 17 (Year 2, proper 6, Tuesday and Wednesday), I discovered that two verses from chapter 1 of Romans had been left out. The missing verses, Romans 1:26-27 read as follows: "For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts
(Continued on next page)

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LETTERS

(Continued from previous page)

with men and received in their own persons the due penalty for their error" (NRSV).

Perhaps someone can help me understand why this passage was expunged. We are being called upon to be "in dialogue" about the complexity of human sexuality. Can we really have dialogue when the official lectionary of the Episcopal Church has already decided that the church should not hear these words of scripture? When the Book of Common Prayer was adopted at the 1976 and 1979 General Conventions, was this reported in the church press, was it debated, or did it just "slip through" unnoticed?

(The Rev.) ROBERT M. G. LIBBY
St. Christopher's-by-the-Sea
Key Biscayne, Fla.

Balanced Perspective

Canon Barger's convictions [TLC, July 12] seem thoroughly Episcopalian and a welcome contrast to those who rush off to become "born agains" or Roman Catholics because the Episcopal Church isn't nasty enough to gays, or on the other hand those who rush off to join the Metropolitan Community Church because we don't at the drop of the hat throw off centuries of ingrained bigotry.

MICHAEL STANDISH
New York, N.Y.

I was disturbed by George Barger's Viewpoint article. While I applaud his desire to find a "non-judgmental framework" in which to discuss the dilemma, his suggestion that the church deal with homosexuality as it has dealt with alcoholism is already in itself hugely judgmental.

Canon Barger ignores (or is ignorant of) the fact that the medical community does not consider homosexuality a disease (as it does alcoholism). His implication that homosexuals, like alcoholics, should be offered sympathy and rehabilitation is, frankly, patronizing and offensive, at least to this homosexual.

As a teenager growing up in the midwest, I was sent by my well-meaning parents to the president of the local chapter of the American Psychological Association. His diagnosis was that I was a healthy, happy, well-

adjusted gay teenager, and that my parents were the ones in need of his services.

From my experience working in the church during the past decade, it seems that the fear people have of gays and lesbians is usually rooted either in a lack of exposure (similar to racial prejudice) or a deep-seated anxiety about one's own sexuality.

I concur with Canon Barger's exhortation to "seek understanding," to "accept the personhood of the other despite personal moral misgivings," and I'm delighted to report that in my own parish, this has occurred. I suggest that the quickest path is through communication with, and exposure to, the very people around which the debate has formed.

JAMES DAWSON

San Jose, Calif.

Another First

The letter from Canon Lewis [TLC, July 12] pointed out that Bishop Holly of Haiti was the first black bishop consecrated by the Episcopal Church (1874). However, it should be noted that the Diocese of Haiti was not then part of the Episcopal Church. When Samuel David Ferguson was consecrated in 1885 as the fourth Missionary Bishop of Cape Palmas (later Liberia, recently transferred to the Province of West Africa), he became the first black bishop in the Episcopal Church.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

Under a concordat dated Nov. 3, 1874, the Episcopal Church in Haiti was organized as an independent church. In 1913, following Bishop Holly's death (1911), it became a missionary district of the American church. Ed.

Lay Participation

In response to William S.J. Moorhead's article about Prayers of the People [TLC, June 28], a question arises: Is lay participation always good? Certainly not when children are appointed to read the scriptures without any apparent comprehension of the meaning of what is being read. Or when a somewhat illiterate reader is appointed to read one of the majestic and dramatic passages of holy writ. When, in such cases, the reading can-

not be heard beyond the first two pews, it is a blessing. I hasten to add that often lay reading of the Bible is done superbly.

When it comes to the Prayers of the People, lay participation often amounts to little more than the faint sound of an untrained voice uttering unintelligible noises in a distant part of the congregation. For many worshipers, this part of the service is annoying if not painful. A "tiresome act" indeed!

(The Rev.) FREDERICK M. MORRIS
Bloomfield, Conn.

Holy Tables

In reference to the article "Holy Tables: Warmth and Welcome" [TLC, June 14], my feeling is that one expects to see the priest, or minister, a title I prefer, commemorating the sacrifice of Jesus Christ on the cross in the sacrament of Holy Communion at the altar, or conducting Morning Prayer, which sadly seems to be going out of fashion as an appropriate Sunday service in the Episcopal Church. If one wishes to have a meal at a table with an "elder" present to break bread, pour wine and lead a religious discussion, I suggest that inviting one's rector to dinner, at home or at a good restaurant, is a much more appropriate way of accomplishing it.

LAURANCE H. ARMOUR, JR.
Pierce, Texas

Well-Stated

Thank you, Frederica Mathewes-Green, for a clear and well-stated point of reference in "Assuming Too Much" [TLC, June 28]. We needed that.

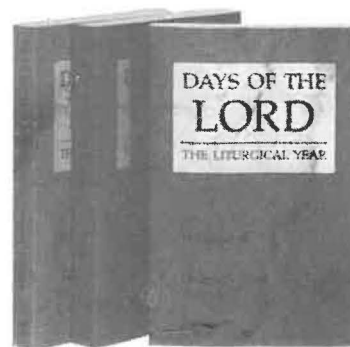
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Bishop Browning to Integrity: Be Reconcilers

The Most Rev. Edmond Browning, Presiding Bishop, while speaking to the annual convention of Integrity in Houston July 10-12, told gay and lesbian members of the church to "hang in there" and not lose hope. "You are contributing to the health and well-being of the whole church," he said.

"The gay and lesbian community is tired of being treated as an issue," Bishop Browning said. "They want to be treated as people."

His comments followed those of 12 lesbian, gay and straight persons who shared personal stories during an open forum July 11. Representatives of the Standing Commission on Human Affairs, which is studying human sexuality, were also present for the three-hour session. Integrity's president, Bruce Garner of Atlanta, is the first openly gay member of the commission.

The previous evening, Bishop Browning was celebrant at the opening Eucharist and in his sermon he asked: "Is it possible to know the pain of what you have known and still find it within yourself to remain in the body where so much of that pain has occurred?" He then urged those present to be reconcilers in the church.

Not a Compromise

Before the convention, the Presiding Bishop released a statement in which he rejected the idea his presence at the meeting compromised church standards on sexuality. He noted that the 1991 General Convention called for further dialogue on homosexuality.

The Bishop of Texas, the Rt. Rev. Maurice Benitez, was out of town during the meeting. In May he issued a pastoral letter saying he would not attend the Integrity meeting, nor would any official representative of the diocese.

Two members of the clergy from the Diocese of Los Angeles addressed the convention: the Rev. Warner Traynham, rector of St. John's Church in Los Angeles, and the Rev. Carmen Guerrero, Hispanic missionary of the diocese. At the close of the convention, preaching at an AIDS healing service, was the Rev. Randolph Frew, AIDS/HIV ministry consultant at the Episcopal Church Center in New York City.



Presiding Bishop Browning tells a story to children's choir members at San Francisco de Asis, a mission of the Diocese of Texas in Austin which shares space with El Buen Samaritano Episcopal Center. He visited the mission after attending the annual convention of Integrity in Houston.

Bishop Cedric Mills Dies

The Rt. Rev. Cedric E. Mills, retired Bishop of the Virgin Islands, died July 3 at the age of 89.

A native of Hartford, Conn., Bishop Mills was educated at Lincoln University, the University of Pennsylvania and Philadelphia Divinity School before being ordained to the priesthood in 1929. He was priest-in-charge of Ascension, West Chester, Pa., and chaplain at Lincoln University and Cheyney State Teachers' College, 1929-37; priest-in-charge of St. Mark's, Plainfield, N.J., 1937-40; and rector of St. James', Baltimore, Md., 1940-63.

While at St. James', his leadership helped make Terrace Apartments for senior citizens and Lafayette Square Community Center realities. He promoted women's participation in the diocese, and he worked on numerous diocesan committees. He was a force in the promotion of civil rights in Baltimore, leading a protest against segregated schools during the World War II era and serving on the boards of directors of the NAACP, Baltimore Urban League and other community organizations.

In April of 1963, he was consecrated the resident Bishop of the Virgin Islands, including the U.S. and British territories. Numerous accomplishments during his nine-year tenure included the founding and construction of missions, churches and schools, and the designation of the cathedral church on St. Thomas.

Bishop Mills retired in 1972 and moved to California where he assisted the Bishop of Los Angeles for 12 years. With a gradual and complete loss of sight, he confined his ministry to St. Peter's, San Pedro. He assisted with services, visited the sick and housebound elderly, and held "The Bishop's Luncheon," a monthly gathering for seniors.

He is survived by his wife of 66 years, Rebecca, a son, three grandchildren and a great-grandchild.

Four Are Nominated In Coadjutor Election

Four persons have been nominated to become Bishop Coadjutor of Fort Worth. The election will be held during diocesan convention Oct. 2-3, in Fort Worth.

Nominated by search committee are: The Rev. Keith Ackerman, rector of St. Mark's, Arlington, Texas; the Rev. Dwight Duncan, rector of St. Matthias, Dallas; the Very Rev. Richard Hatfield, dean of Christ Cathedral, Salina, Kan.; and the Rev. Jack Iker, rector of the Church of the Redeemer, Sarasota, Fla.

Members of the diocese will have an opportunity to meet the candidates during an all-day forum Aug. 29 at Weatherford College. The bishop coadjutor will share ministry with the Rt. Rev. Clarence Pope until Bishop Pope retires.

BRIEFLY

The American Cathedral in Paris, the cathedral church of the Convocation of American Episcopal Churches in Europe, has called the **Very Rev. Ernest E. Hunt, III** as its eighth rector and fifth dean, effective in October. Prior to his present position as dean of St. Matthew's Cathedral in Dallas, Texas, Fr. Hunt served for 16 years as rector of the Church of the Epiphany in New York City. Episcopal congregations have been active in mission and ministry in Paris since 1847.

In a five-hour ceremony with the sound of English hymn tunes, military bugles, and the shouted chants of pygmies, the Most Rev. Samuel Sindamuka, Archbishop of Burundi, Rwanda and Zaire, handed over part of his authority to the Rt. Rev. Njojo Byankya, Bishop of Boga-Zaire, to inaugurate the **new Anglican province of Zaire**. More than a thousand African Christians, many of whom had traveled hundreds of miles, attended the service. Rwanda and Burundi are also expected to become separate provinces as the church in the area continues to grow.

According to pollster George Gallup Jr., about 13 percent of the people in America **qualify for sainthood**. This is based on a survey of 1,052 Roman Catholics and Protestants which included questions about how strongly they felt about prayer and whether they are willing to help those in need and forgive those who wrong them. Most likely to be saints are non-white women who grew up in the South and have incomes of less than \$10,000 a year.

A report issued recently by the International Commission on English in the Liturgy, a group of Roman Catholic bishops, endorsed a new translation of two passages in the **Nicene Creed**. The objectionable passages are "for us men and for our salvation" and Jesus "was made man." If the texts are altered, worshipers will recite "for us and for our salvation" and "became

truly human." The proposals in the creed are part of an overall effort to update the English-language text of the Roman Catholic missal. The U.S. bishops will receive the entire set of revisions for their consideration in November 1994.

Update: In the news of the apparent murder of the Rev. Thomas J. Davidson in Yakima, Wash., in June [TLC, July 12], initial reports stated the suspect was a 17-year-old youth. Since then, it has been reported the suspect is an adult male of 19 who is being held in police custody.

At a recent meeting, the General Synod of the **Scottish Episcopal Church** moved forward the debate within the church on the priesting of women. A resolution passed asking the dioceses to discuss a document concerning ordination of women and for necessary changes to the canons to be prepared. Incorporated was an addendum asking "the Bishops to consider those who will feel the pain of a decision."

The General Synod of the Anglican Church of Canada, meeting recently in Toronto, convened an ecumenical panel of six to lead a **forum on sexual orientation** because it was believed that the issue was wider than the matter of the ordination of homosexuals being discussed by the House of Bishops. Synod members debated the issue, at which time the Rt. Rev. Terence Finlay of Toronto said the present policy of the House of Bishops must be re-examined, all must learn to listen, and education is needed.

The escalating violence against gays and lesbians prompted the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, to lead a church contingent of clergy and lay persons in the **gay pride parade** in San Jose, Calif., on June 14. "It is important to me to be in the parade as a way of challenging a morality that accuses people for what they are, not who they are as children of God," said Bishop Shimpfky.



A group gathers to pray at the site of an apparent murder the previous day in St. Louis.

Praying in Response to Murder

The message is on my answering machine when I get home from work: "Prayer vigil tomorrow morning at 9 o'clock — Francis, just off Martin Luther King, a block east of Grand."

I'm not surprised. The St. Louis paper had carried an account of the shooting. A young man, as is almost usual — no known motive this time — shot and killed by person or persons unknown. I've begun to watch for the news articles so I can figure out before the call comes whether I can arrange to get there the next morning.

Tomorrow's vigil, I learn from this morning's paper, will be for a young man murdered over a debt he owed. Sometimes it's a drug deal gone bad, sometimes a family quarrel. Too often it's utterly random, at least as far as anyone knows.

I check the map, then head through the neighborhoods once dominated by proud, substantial, middle-class homes. Only the faintest vestiges of those days remain on the buildings that still stand amid vacant lots strewn with trash. Many of the formerly residential structures have been defiled with bare, ugly, commercial addi-

(Continued on page 11)

Our Happy Home

By WAYNE RAY

Jerusalem, my happy home, when shall I come to thee? When shall my sorrows have an end? Thy joys when shall I see? (Hymn 620).

The hit movie *Home Alone* struck a responsive chord in America. Perhaps because of the appealing characterization of the boy who wished for his family to be gone, to have his own space — the house — and it was granted by the family's frantic departure for vacation without him. But if home is a shelter, then security is an important hallmark. So the punishments meted out by the boy to the "bad guys" who invaded the sanctity of the family's home were entertaining, too. The protection afforded behind the doors and windows of home are a material extension of the owner so that when the structure is under attack, the family as a whole is under attack. The house represents the family.

Another sharply contrasting image seen frequently in urban America in recent years is the homeless rolling down sidewalks bearing with them what appears to be everything they own packed tightly into a shopping cart. In fact, one wonders what the burgeoning bags might contain. Generally, the items they carry are packaged in plastic garbage bags as the carts roll down sidewalks just ahead of the weathered faces and deep eyes. Questions arise: Where do they come from? Do they have families or homes they have left behind or do they seek these things? What has brought them into the streets? Where are they going and what do they hope to find when they get there? Why do they roam?

There are spiritual implications to home and those who wander homeless. In the New Testament, there is a strange connection between home and a house. In fact, the Greek New Testament can refer to home only using the word, *oikos* or house, plus a preposition to explain where or in what way a house is a home. The upshot of this is

that, either consciously or unconsciously, all of us are trying to make this grammatical construction a reality.

In Luke's gospel, when the young Jesus wandered from the company of his parents and was later discovered by them in the temple, his response to their question of why he wandered was another question: "Did you not know that I must be in my Father's house?" (2:49). One wonders if perhaps this statement applies not just to Jesus, but to all of us.

Scripture speaks of the "house of David" as a synecdoche for a whole family of people. So "house" has an inclusive or exclusive implication. For example, in recalling the story of the exodus, God required the people to come together to remember the "pass-over" of God. They were admonished to eat the meal in one house (Exod. 12:46). This was reminiscent of the fact that the people of Israel were passed over by the Angel of Death during the last Egyptian plague. The house was a place of survival.

In the New Testament, for the prodigal son, the return to the father's house represented the same thing. Another New Testament figure, the Gerasene demoniac, was so troubled that "he did not live in a house, but in the tombs." But when Jesus freed the man from the oppression and burden of the Legion, he wanted to travel with Jesus. Jesus told him to return to his own home, and declare how much God had done for him (Luke 8:27ff).

There are competing claims here: The need to journey versus the need for security at home. At a deep level all of us have within an urge to roam, explore and discover new things. It may be ill-defined, but it is more than just the grass that is greener. It is the compulsion to fill a missing piece within our hearts. Perhaps, we hope, it can be found in the roaming. The more driven of us may be like Abram, who followed God's direction to go from his country, kindred and his "father's house" to the land that God would reveal (Gen. 12:1). Peter said to Jesus, "Look, we have left our homes and followed you." And Jesus said to him, "Truly, I tell you, there is no one who has left house or wife or brothers

or parents or children, for the sake of the kingdom of God, who will not get back very much more" (Luke 18:28-30).

Homemaking involves among other things the provisioning of the house. But in the course of equipping the home with necessary comforts, one may lose sight of life outside the home. This leads many to behave like the householders in the parable who had so many domestic obligations that they were prevented from attending the great dinner (Luke 14:15ff). Home cannot be found simply by finding a house and compiling goods there.

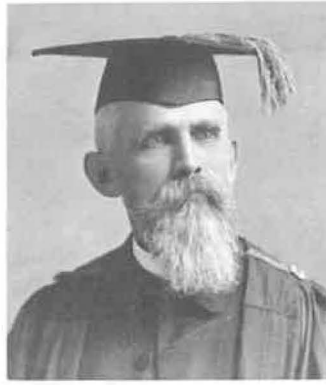
It is strange how both physical and metaphysical things that surround our lives become a part of us. In fact, one's very humanity seems to be locked up with things one owns or can claim. But ironically, the things seem to assume the ownership. In Jonathan Swift's *Gulliver's Travels*, there was a curious people who did not have a spoken language, but instead carried huge bags of things on their backs. When they wanted to speak of something or to refer to something, they would pull the object from the bag and point to it. That's the way many people seem to be about their possessions. The things are inextricably linked to the person who possesses them.

The mission of the 70 disciples whom the Lord sent out was guided by specific instructions to travel with few possessions. After they accepted the hospitality of those who received them, they were to say, "The kingdom of God has come near to you" (Luke 10:9). Can one not bear the kingdom and possessions, too? When the Lord met Zacchaeus, he told him he was coming to his house. The change in the man and his household was immediate (Luke 19:1ff). Zacchaeus gave away half of what he owned to the poor and he promised restitution to anyone damaged in his former life. This freedom to share his things demonstrated, as Jesus told him, "Today salvation has come to this house."

The thrust of the argument is this: simply, that we all are homeless and displaced people who are looking for

(Continued on page 11)

The Rev. Wayne Ray is Episcopal chaplain at Arizona State University, Tempe, Ariz.



DuBose

Discovering the Truth

William Porcher DuBose sought a 'living' approach to theology

By ROB SLOCUM

William Porcher DuBose is, arguably, the Episcopal Church's most significant and original theologian.

DuBose's theology, characterized by his appreciation for the continuity of the church's traditions and openness to new discoveries of truth, is liberal and catholic, reflecting his appreciation for both authority and freedom.

Born in 1836, he was a soldier and chaplain for the Confederacy during the Civil War. After the war, he served churches in the Diocese of South Carolina until his election as chaplain of the University of the South in 1871. During his 47 years at Sewanee, he also was professor of New Testament, acting professor of Old Testament and dean and dean emeritus of the School of Theology. He published six books of major theological importance during his years at Sewanee, along with an autobiographical work and various theological articles. His feast day is Aug. 18.

He explains in *High Priesthood and Sacrifice* that "we must cease to treat the phraseology, the forms, the definitions, and dogmas of Christianity as sacred relics, too sacred to be handled. We must take them out of their napkins, strip them of their ceremonies, and turn them into current coin" (p.3).

His approach comes from the utmost respect for the church's tradition, but for him, tradition is not static, but living in response to the changes of

situation and context in which each generation must discover the truth of tradition. In *High Priesthood and Sacrifice*, DuBose explains that "each time must have its own living interpretation, since the interpretation cannot but be, in half measure at least, relative to the time. If the divine part in it is fixed, the human is progressive and changing just in so far as it is living" (p. 2).

DuBose's method involves a continuing process for discovering truth. This process is explicitly liberal and catholic in the assumptions that the tradition is true, knowable, continuously relevant, less than absolute (not yet revealed or understood), and subject to ongoing revelation. This continuing and open ("liberal") process does not diminish the ("catholic") importance of truth as already revealed and so far understood.

Between Extremes

DuBose's liberal catholicism works like a double-edged sword against the traditionalist and liberal extremes in the church today. He notes in *Turning Points in My Life* that "All the new things, all the modern *isms*, of Christianity that have life in them, as many of them have, are but broken fragments of the truth that is one and is ever the same. While our sects and our parties live by the truth that is in them and that is vital in them, they are but too apt to live also in a deadly competition with other truths as true as they, and so in fatal detriment to the whole and the wholeness of truth" (p. 121).

The "*isms*" of today may differ somewhat from those of DuBose's day, but the truth of his approach continues. Against the extreme traditionalist position, DuBose gives a liberal reminder that the Holy Spirit is still active in the church and in the people's lives and that God's revelation is continuous, not static. We should expect to be surprised by God's revelation known to us in ways or forms we might not have predicted.

On the other hand, the process of revelation did not begin today. Against the extreme liberal position, DuBose gives a catholic reminder that today's truth is continuous with the truth already received by the church. Our ways of perceiving may vary through time and context as we discover truth anew, but the truth is objective and given to us from beyond our perceptions and contexts. Our discovery of truth today is not an isolated moment, it is one step in a process that was before us and will be after us. Our process of discovery needs to be liberal and catholic: ready to find the truth of revelation in varied and new ways, but mindful of the continuing gift of revelation that surrounds us.

DuBose reminds us that at-onement with God is the purpose of all our theologies, all our life in the church. He urges us to transcend our differences as we allow the very differences themselves to draw us into deeper oneness with God. Since our individual perspectives are fragmentary, our understandings need to be shared for the church's best discovery of truth.

The Rev. Robert B. Slocum is rector of St. Philip's Church, Waukesha, Wis.

New Leadership

The recent announcement that the Rt. Rev. Craig Anderson will become the next dean of General Theological Seminary [TLC, Aug. 9] means that more than half of the Episcopal Church's 11 seminaries will be under relatively new leadership.

Since 1990, new deans have been appointed at General, Nashotah House, Church Divinity School of the Pacific, Berkeley Divinity School, the Theological School of the University of the South and Trinity Episcopal School for Ministry, and the dean of Episcopal Divinity School has announced his retirement. The presence of new leadership at these institutions offers the possibility for new methods of formation of persons for the ordained ministry.

Being a seminary dean is not an easy job. Theological education in the Episcopal Church has been under fire from some quarters for a considerable amount of time. Some antagonists claim our seminaries don't teach theology anymore. Other critics want to see such specific needs as stewardship and evangelism addressed more strongly by seminaries. Others believe the Episcopal Church has too many seminaries. Amid these opinions are the problems that theological education continues to be very costly, and that some of the seminaries are having financial problems.

We wish Bishop Anderson well in his new ministry at the venerable seminary in New York City. He is no stranger to seminary communities, and should bring to General a wide variety of gifts. General has made a wise choice.

A Sequence of Meditations and Prayers

By WILLIAM SLOAN

The Temple

A church, God's holy place,
Bow down in worship there,
Your sins before his face.
A church, God's holy place,
Tells of his saving grace.

Seek, when in need of prayer,
A church, God's holy place,
Bow down in worship there.

Sacrament

Your obedient sacrifice
Feeds me now and forever,
Foretaste of Paradise.
Your obedient sacrifice
Redemption does suffice.

Strengthen my endeavor,
Your obedient sacrifice
Feeds me now and for ever.

Faith

Wash me, Master, from my sins,
Help thou my unbelief,
Keep firm my disciplines.
Wash me, Master from my sins,
Then faith once more begins,
And love may heal my grief.

Wash me, Master from my sins,
Help thou my unbelief.

Growth

Hail, Lady of the Manger,
Keep my pretensions low
For pride is not a stranger.
Hail, Lady of the Manger,
Pray that I'll not endanger
That I in Christ will grow.

Hail, Lady of the Manger,
Keep my pretensions low.

Baptism

Your graceful water heals
These members of your church.
Your death, their death repeals.
Your graceful water heals,
New life their birth reveals,
Completed is their search.

Your graceful water heals
This member of your church.

The Peace

The bright eyes, the warm hands,
The tender firm hug
Come from heart's commands.
The bright eyes, the warm hands
Are fruit of Spirit's stands.

These show love's gentle tug,
The bright eyes, the warm hands,
The tender firm hug.

VIGILS

(Continued from page 7)

tions, and most of the businesses still operating are barricaded behind heavy steel grating. Here and there are patches of brave, new construction. I find the intersection and pick my way over empty bottles that lately offered their consumers a moment of anesthesia. I notice that even at 9 o'clock in the morning, with my destination in sight, there's a little clutch of fear below my throat.

The vigil group isn't hard to find. Sometimes it's just a small cluster, but today there are 30 or 40 people gathered in a circle — black, white, clergy, lay, Catholic, Protestant, young, old, men, women, from traditions ranging from liturgical to charismatic. I'm never quite sure how it all gets organized so that we get the calls. Someone hands out a booklet of prayers and songs, one person leads a part of the service while someone else does another. I don't recognize a lot of the prayers and responses, but I read along antiphonally with the group. The prayers are punctuated by the passage of a car with its radio blaring, and then by the scream of an ambulance siren.

The format varies from one time to the next, according to who the day's leader is, but there are always psalms and prayers and intercessions for all who have died in the city's violence, for the dead one to share in the resurrection, for comfort for those who mourn the loss. Every time, we end singing "There is a balm in Gilead." Then a small, white, wooden cross is placed at the spot.

And that's it. As the group disperses, there are cheerful calls of greeting. There is a kind of community happening in these brief but frequent encounters. The cars bringing the prayers carry bumper stickers for every variant of disparate conviction — pro-choice, pro-life, protesting apartheid or U.S. policy in one Central American country or another, urging boycotts of this or that.

The prayer vigils began late last summer as the total of homicides in St. Louis began to reach record levels. The Rev. Kevin Hederman, pastor of St. Barbara's Roman Catholic Church, has been a primary organizer of the events.

"It started from frustration," he said. Then, mixing theological language with images from his obvious history in college football, he added:

"The sin against the Spirit is unforgivable, and we must cry over this spilled blood. It's too easy to be callous about killings that happen in some other part of town unless you go there and be where it happened. As a white clergyman in a black area, I can only block and kick, but I can't carry the ball." Carry the ball he has, though, in passing the word through a network that now calls more than 150 people to the vigils.

A march to protest the killing was held recently, called "A Journey of Hope," which attracted almost 200 participants and a great deal of television and newspaper coverage. It processed, pausing occasionally for names of those slain in 1991 to be read, from Fountain Park to Trinity Episcopal Church, where there was a brief service. Each of us took away a flower bearing the name of a murder victim, with the pledge to leave it where the death occurred. "My" victim was a 22-year-old black male. My husband chose to leave an undesignated flower at the site a block from our house, where one of the most recent murders had occurred.

Fr. Hederman was asked by a reporter before the march, "What do you do at these meetings?" "We pray," he replied. "Yes, but what do you *do*?" the reporter persisted. "We pray," repeated Fr. Hederman. "That's all?" was the reporter's incredulous response. "That's all there is," said the priest.

VIRGINIA PERKINS BENSON

(The author is interim editor of *Interim*, the newspaper of the Diocese of Missouri.)

HOME

(Continued from page 8)

home. It may not be as obvious as one who stands in the street with a sign that says, "Will Work For Food," but our lives revolve around spiritual home building. St. Paul says our bodily life is an "earthly tent" and it is not really comfortable when compared to the spiritual home. "We have a building from God, a house not made with hands" (2 Cor. 5:1). This is where a house becomes a home. The First Epistle of Peter advises Christians to let themselves "be built into a spiritual house" (2:5). This is the house built on the firm foundation (Luke 6:46ff). Finding a home is part and parcel of making a home. But ultimately, God is the builder of that place where his Spirit will dwell (1 Cor. 3:9ff).

A quintessential element of the Easter proclamation is, as the Book of Revelation (7:9ff) says, that we are and will be a part of a great company which praises God around his throne. "For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them." As Jesus told the disciples, there are "many mansions" where the people of God will dwell, and they have been prepared in advance of our arrival in the kingdom. Our happy home is under the roof of the living God who will bring an end to our sorrows and bestow endless joy upon us. Because in the Father's house, we will never be homeless and we will never be home alone.

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The Rev. **Bradford Clark** is rector of St. Matthew's, Enosburg Falls, and vicar of St. Ann's, Richford, VT; add: Box 276, Enosburg Falls 05450.

The Rev. **Sarah Horton** is rector of St. Barnabas, Norwich, VT; add: 33 Fairground Rd., Springfield, VT 05156.

The Rev. **William M. Krulak** is vicar of Grace Church, Stanardsville, VA; add: Box 112, Stanardsville 22973.

The Rev. **Richard LaCava** is vicar of Church of Our Saviour, The Mission Farm, Sherburne, VT; add: HCR 34 Box 52, Killington, VT 05751.

The Rev. **Karen Sheldon** is rector of St. John the Baptist, 86 S. Main St., Hanover, NH 03755.

The Rev. **Masud I. Syedullah** has been appointed priest-in-charge of Trinity Church and St. Paul's Chapel, Trinity Parish, New York City.

The Rev. **F. Bernadette Turner** is assisting priest of St. Paul's, Milwaukee, WI.

The Rev. **Richard L. Ullman** is interim rector at Galilee, Virginia Beach, VA.

The Rev. **Thomas Upton** is rector of St. John's, 308 N. "D" St., Porterville, CA 93257.

The Rev. **Harlan Weitzel** is assisting at St. Mark's, Los Olivos, CA.

The Rev. **James A. Wilson** is rector of St. Stephen's, Gilroy, CA.

Ordinations

Priests

El Camino Real—Margaret Lafayette Bourne-Goodwin, assistant, St. Jude's, Cupertino, CA. Janice May Wilkins Meikle, assistant, St. Francis, San Jose, CA.

Fort Worth—John Harvey Munson, curate, St. Vincent's, 1300 Forest Ridge, Bedford, TX 76022.

Rhode Island—Daniel Richard Greenwood, III, curate, St. Mary's Church, Portsmouth, RI; add: Purgatory Rd., Newport, RI 02840.

Southern Ohio—Tracy B. Haffner, intern, Ascension and Holy Trinity, Cincinnati, OH. Karen K. Burnard, intern, Trinity, Columbus, OH. Mark A. Jurgensen, intern, All Saints, Portsmouth, OH.

Wyoming—Bond Houser, vicar, St. Barnabas', Saratoga, WY; add: Box 250, Saratoga 82331.

Permanent Deacons

Dallas—Nona Marie Payne, Church of the Transfiguration, Dallas, TX. Phyllis Marie Doty,

Oregon—Judith Bartells, assistant, Cathedral of St. John the Baptist, 6300 S.W. Nicol Rd., Portland, OR 97223. George Charles Goold, assistant, Sts. Peter and Paul, 8147 S.E. Pine St., Portland, OR 97215. Valerie Ivey, assistant, St. Bede's, 1609 Elm St., Forest Grove, OR 97116. Dianna Starr-Salnavé, assistant, St. Aidan's, 17405 N.E. Glisan St., Gresham, OR 97030; add: Box 1319, Gresham 97030.

Transitional Deacons

Dallas—William D. Dockery, Jr., staff member, St. Matthew's Cathedral, Dallas, TX. Robert Smith Henagin, curate, St. Barnabas, Garland, TX. Joseph H. Holt, staff member, St. John the Evangelist, San Francisco, CA. James Scott Mayer, curate, St. James, Texarkana, TX.

Georgia—Billy Joe Alford, St. Alban's, Augusta, GA. Terence David McGugan, St. Mark's, Albany, and St. Francis, Camilla, GA.

Michigan—Donna L. Kusky, assistant, St. Mark's, Bridgeport, MI; add: 13685 Block Rd., Birch Run, MI 48415. Mary E. Monagin, assistant, St. Andrew's, Clawson, MI; add: 603 N. Vermont Ave., Royal Oak, MI 48067. William F. Renfrew, assistant, St. Paul's, Lansing, MI; add: 2101 Wellesly Dr., Lansing 48911. Mary Jo Schuetz, assistant for Tri-Cluster Ministry (St. Paul's, Gladwin; Holy Family, Midland; and Grace, Standish, MI); add: 3536 W. River Rd., Sanford, MI 48657.

North Carolina—Eugenia Sealy Cross, St. Timothy's, 2575 Parkway Dr., Winston-Salem, NC 27103.

Vermont—Priscilla Grant, St. Andrew's, 6509 Sydenstricker Rd., Burke, VA 22015. Garret Keizer, Christ Church, Island Pond, VT; add: R.R. 1, Box 77, Sutton, VT 05867. Mark Thompson, Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201.

Cathedral Clergy

The Rev. **Bruce W.B. Jenneker** has been named precentor of Washington National Cathedral.

The Rev. **Betsy Lesieur** is deacon assistant of St. John's Cathedral, 271 N. Main St., Providence, RI 02903.

The Rev. Canon **August Rakoczy** is canon pastor of the Cathedral of St. Paul, Erie, PA; add: 134 W. 7th St., Erie 16501.

Retirements

The Rev. **Daniel L. Banner**, as rector of St. Paul's by-the-Lake, Chicago; add: 2306 Ransland Dr., Quincy, IL 62301.

The Rev. **Paul C. Kintzing**, as canon pastor of St. John's Cathedral, Providence, RI.

Resignations

The Rev. **Barbara Fry**, as deacon assistant of St. Mary's-in-the-Hills, Lake Orion, MI.

The Rev. **Richard Handley**, as rector of Trinity Church, Crosswell/Lexington, MI; 7294 Boyington, Lexington 48450.

The Rev. **Beverly M. Pruitt**, as deacon assistant of St. John's, Howell, MI; she continues as field education coordinator of the Whitaker School of Theology.

The Rev. **Gary David Steber**, as rector of St. Matthias, Tuscaloosa, AL.

The Rev. **Paul E. Taft**, as rector of St. Alban's, Waco, TX.

Receptions

On June 20, the Rt. Rev. **George Nelson Hunt, III**, Bishop of Rhode Island, received as a priest in the Episcopal Church the Rev. **Raymond Burgess Maloney**; Fr. Maloney has been assigned to St. George's, Central Falls, RI. He lives in Attleboro Falls, MA.

Religious Communities

In Sagada, Philippines, **Mother Mary Francis** and **Sister Mary Zita**, formerly of the Community of St. Mary the Virgin, became Sisters of the Community of St. Mary, Southern Province, Seawane, TN.

Deaths

The Rev. **John B. Cotton** died April 16 in Utica, N.Y. at the age of 72.

Born in Ireland and educated in England, Fr. Cotton was ordained in 1947 and served parishes in Canada until 1951 when he became rector of St. Mark's, Malone, in the Diocese of Albany. Two years later he moved to Staten Island, where he was chaplain of the Seaview Home and Sailor's Snug Harbor, assistant at St. Andrew's and St. Mary's, and, in 1970, priest-in-charge of St. Paul's. He is survived by a nephew.

The Rev. **William M. Haynsworth**, retired priest of the Diocese of New York, died April 9 at the age of 67.

Born in Schenectady, Fr. Haynsworth graduated from New York University and Berkeley Divinity School after serving in the U.S. Navy in World War II. He was ordained in 1953. He was assistant at Manhattan's Church of the Incarnation, and later assistant at Christ Church and vicar of St. John's Church, Greenwich, CT. In 1960 he became a chaplain in the counseling services of the Seamen's Church Institute. From 1978 until his retirement in 1986, he was the institute's senior chaplain and director of pastoral and social services. He is survived by a sister, nephew and uncle.

The Rev. **Robert B. Hybel** died June 27 at the age of 65.

Fr. Hybel was educated at Princeton University and General Seminary and ordained in the Diocese of New Jersey. From 1956 to 1958 he was a fellow and tutor at the seminary and assistant at St. Stephen's, New York City. In 1958 he became rector of St. James', North Salem, and St. Luke's, Somers, in the Diocese of New York, where he remained until his retirement.

The Rev. **Raymond E. Maxwell**, 83, died in a hospital near his home in Mullhausen, Germany, on April 4.

Fr. Maxwell was a native of Greensburg, PA and a graduate of Haverford College and the Episcopal Theological School. He served as rector of Trinity Church, Hannibal, MO, from 1937 to 1941, and of St. Mark's Church, St. Louis, from 1941 to 1946. He was on the staff of Church World Services for seven years, and in 1953 joined the staff of the World Council of Churches in Germany and Geneva. In 1962 he joined the staff of the World Council of Churches in New York, leaving there in 1966 to lead the Presiding Bishop's Fund for World Relief. He retired in 1971 and returned to Germany to act as pastor of the Evangelical Church in Mehren Westerwald from 1972-1976. During his career in Europe Fr. Maxwell was awarded the Order of the Phoenix by the King of Greece, and in 1963 the Federal Republic of Germany awarded him the Order of Merit. He is survived by his wife, Ilse Keller-Wilms and her son, Sigurd.

The Rev. **Joseph J. Miller**, 71, died in Corpus Christi, TX, on February 18.

A native of Milbourne, PA, Fr. Miller was educated at Texas A & M University, Trinity University and Episcopal Theological Seminary of the Southwest. He served churches in Robstown, Kingsville, San Antonio and Port Aransas in the Diocese of West Texas and retired in 1985. He is survived by his wife, Dorothy.

The Rev. **Curtis E. Ross**, vicar of Christ the King, Huntington, IN, died of cancer at the age of 63 on June 29 in Peru, IN.

Educated at Indiana University, Trinity University and Berkeley Divinity School, Fr. Ross served for 20 years as a U.S. Air Force chaplain and received a number of medals, including the Bronze Star and Meritorious Service Medal. He became vicar of Christ the King in 1985 after his retirement from the Air Force. He is survived by his wife, Mary Alice, five children, and grandchildren.

The Rev. **William Owings Stone**, rector emeritus of St. John's, Barrington, RI, died April 2 at the age of 84.

Fr. Stone was born in Emmitsburg, MD, and educated at Trinity College, Western Maryland College and Virginia Theological Seminary. In 1931 he was ordained deacon and priest and married Margaret Rebecca Simpson, who preceded him in death. He was priest-in-charge of St. Paul's, Adamstown, MD, from 1931-32 and

rector of St. Mary's, Baltimore, 1932-45. In 1945 he became rector of St. John's where he remained until his retirement in 1973. Fr. Stone served on the Board of Examining Chaplains from 1959 to 1962. He is survived by four children.

Marjory Creighton Fort, widow of the Rev. John Brett Fort, former rector of St. John's, Bangor, ME, died May 6 at the age of 88.

Mrs. Fort, a native of Watertown, MA, served with her late husband as a youth worker in the Diocese of Western Massachusetts and as co-director of Bucksteep Manor diocesan youth camp. In 1948, the couple moved to Bangor where she continued to work with youth in the Diocese of Maine.

Margaret M. Jacoby, who served in various positions in the Diocese of Dallas for 33 years, died in Dallas, TX, on July 15 at the age of 89.

Mrs. Jacoby was head of the department of lay action, editor of the diocesan newspaper, and archivist and historiographer. She was part of the "Sewing Grandmothers" who designed and crafted clerical vestments and altar linens which were distributed throughout the Episcopal Church and Anglican Communion. The fitting of bishops' miters was her speciality. She and her husband, Henry, were charter members of St. Michael and All Angels, Dallas. She is survived by a son and grandchildren.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church**, 82 Prospect St., White Plains, NY 10606-3499.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar or Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.

POSITIONS OFFERED

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POSITIONS OFFERED

ASSISTANT TO THE RECTOR with major responsibility in the areas of parish life, pastoral care and Christian education. Would develop parish education programs for all age levels and be chaplain to the parish day school. Send resumé and three references to: **The Rector, St. Timothy's Episcopal Church**, 200 Ingleside Ave., Baltimore, MD 21228. Deadline: August 25, 1992.

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Founded 1896, consecrated 1900. Pro-Cathedral of Peter T. Rowe, 1st Bishop of Alaska — the "dog-sledding" bishop
Sun 8 & 10:30 H Eu. Wed & Holy Days 5:30

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Yaryan, p-i-c
Sun H Eu 9:30

ELK GROVE, CALIF.

ST. MARY THE VIRGIN 9085 Calvine Rd.
The Rev. Edwin T. Shackelford, III, r
Sun H Eu 8 & 10. Wed H Eu 10 & 7.

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc
Sun 8, 9:15 & 11. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 8:15

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10

LITTLETON, COLO.

(So. Suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc
Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10 (Sung)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 9:30

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker, ass't
Sun 8:30 Eu; 10 Eu or MP. Wed 10:30 Eu

ST. PAUL'S

2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV (813) 447-3469
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

ST. PAUL'S

34th & Abercorn
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Newell Anderson, assoc r
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr., ass't; the Rev. Dorothy Nakatsuji, d
Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S

539 Kapahulu Ave.
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

SALINA, KAN.

CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmett, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted (913) 827-4440

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r (207) 781-3366
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKET, MAINE

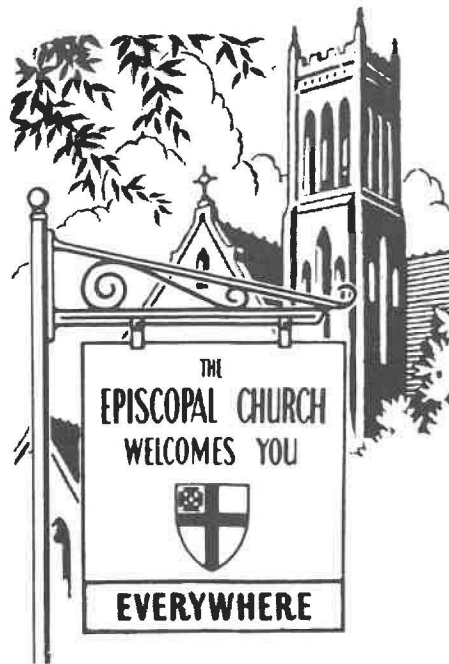
ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r (207) 723-5893
Masses: Sat 5; Sun 8, 10; Wed HS 7

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7



LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Marydell Rd.
The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby, assoc (410) 859-5633
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

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TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
H Eu Sun 8, 10:15, Wed 10. Daily MP 7

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CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS

209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

HYANNIS PORT, MASS.

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The Rev. Robert M. Wainwright
Sun 8 & 10

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Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkly Eu Mon 7:30, Wed 9:20, Sat 5

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun H Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
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Sun H Eu 9:30. H/A, A/C, Landmark

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
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The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

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The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun H Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William Romer, a
Sun Masses 6:30, 8 & 10

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun H Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E. Chandler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

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West High and Baltimore Sts., 17325 (717) 334-6463
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Sun H Eu 8 & 10:15. Tues 12 noon, Wed 7, HD 7

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

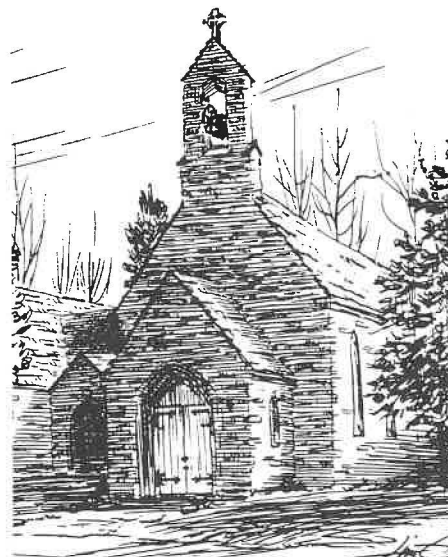
EMMANUEL 717 Quincy St. (On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. Hank Anthony, ass't
Sun H Eu 8 & 10

GATLINBURG, TENN.

TRINITY 509 Airport Rd. (615) 436-4721
The Rev. J. Walter R. Thomas, r
Sun H Eu 8 & 11. Wkdays as anno



Trinity Church, Gatlinburg, Tenn.

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter J. Whalen
Sun H Eu 8 & 10

DALLAS, TEXAS

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5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101
Sun H Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP 5:30

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Sun 8 HC, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (512) 787-1243
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach) (512) 696-0834
Near Fiesta Texas
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S (512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith, organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound (206) 376-2352
The Rev. Patterson Keller, r
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau (271) 7719
The Rt. Rev. Patrick Matolengwe, dean
Sun Masses 8, 10 (Sung). Daily as posted

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdays as anno.

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30